



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XIV.

## Religious Intelligence.

### Miscellaneous Intelligence.

#### ROMAN CATHOLIC SUPERSTITIONS.

It seems hardly possible that the Church of Rome, whose bloody persecutions drove our Pilgrim Fathers to this land of freedom, should ever think of establishing her *religious numeries* among us; yet such is the fact, and no doubt there are those among us, who have no hope of pardon in another world, that will embrace a Church that will forgive their sins, and ensure to them a place in Heaven for fifty cents. The folly and blasphemy of the Romish Church in baptizing their bells, is not surpassed by any heathen idolatry, even the worship of Juggernaut.

The following Ritual has been brought to light through the trials of Captain Atchison and Lieutenant Dawson at Malta. It now appears those gentlemen were called to toll a bell, as well as fire off patteraroos, in those rites of the Romish church from which they so justly requested to be exonerated. Mr. Atchison published this Ritual, with various facts, shewing the humiliating situation of Protestant officers at Malta, in the appendix to his trial. The original Latin is given with the translation, that its faithfulness may not be disputed.

The Ritual is introduced by the following address of the Bishop of Chalons, after christening six bells in the year 1824, as published in the French papers, the year in which the trials of the officers took place.

"The bells, placed like sentinels on the top of the towers, *watch over us*, and turn away from us the temptations of the enemy of our salvation, as well as tempests and storms. They have a voice which serves as an organ to express our joy and our grief. They speak and pray for us in our troubles; they inform Heaven of the necessities of the earth. It is you MARY, who will have to announce the festivals and proclaim the glory of the Lord. [Mary weighs 8,560 lbs.] And you, Anne, will be charged with the same employment. Oh! what touching lessons will you give in imitation of her whose name you bear, and whom we honor as the purest of virgins. [Anne weighs 6,300.] After singing the 50th, 53rd, 56th, 66th, 69th, 85th, and 129th Psalms, the following prayer is said: "Bless, O Lord, this water with a heavenly blessing, and let the power of the Holy Spirit accompany it, that when this bell, prepared to call the children of the Holy Church, shall be sprinkled therewith, it may, wherever its tinkling shall sound, cause to depart all the

power of secretly plotting enemies, all the airy shades of hobgoblins, the attack of whirlwinds, the blasts of lightnings, the blows of thunderbolts, the destructions of tempests, and all the power of stormy winds. And when the children of Christians shall hear the clangor of this bell, may an increase of devotion be begotten in them, that hastening to the bosom of the church their mother, they may sing unto thee a new song in the church of the Saints,—a song, that shall embrace in its sound the shrillness of the trumpet, the variety of the harp, the sweetness of the organ, the exultation of the drum, and the jocundity of the cymbal, until they shall, by these their services and prayers, prevail to bring down a multitude of the hosts of angels," &c. &c.

After six other psalms, they say, "Grant, we pray thee, that this bell, prepared for thy holy church, may be sanctified by thy Holy Spirit. And when its melody shall sound in the ears of the people, may the devotion of faith be increased in them; may all the snares of the enemy, the rattling of hail, the storm of whirlwinds, the violence of tempests, be driven far away; may the angry ragings of thunder be moderated; may the blasts of the winds become healthful, and be rendered gentle; and may the right hand of thy power [displayed in the bell] utterly silence all these aerial tempests; so that, hearing it, they may tremble at it, and flee before the banner of the holy cross of thy Son, marked thereupon."

Other prayers of a like tenor follow; but these are enough. The blasphemy of investing a piece of brass with the Holy Spirit and Almighty power of God, and teaching that the great acts of his will and power may be silenced, and turn and tremble at the ding dong of a baptized bell; that angels shall come at such bidding; the awful mockery of God, who will be worshipped only in spirit and in truth; the wicked, childish play of religion; the impudence of asking Protestants to join in all this; with the long and continued submission of Protestants officially representing ourselves and our religion, must fill every one with shame and indignation, and lead all who love God, and have any feeling for our Protestant faith and character, to use every means in their power to awaken Government to the national guilt of these practices, and to the infraction of civil and religious liberty which they involve; and thus seek to rescue our Protestant officers and fellow-subjects from the degrading demands of the Romish church. Unless we are faithful to

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**God and ourselves in this matter, what is to prevent the curse of similar demands being soon complied with in our own streets?**

**A PROTESTANT OF THE OLD SCHOOL.**

**PERSECUTIONS IN SWITZERLAND.**

Having been disappointed of receiving any direct information from the Canton of Vaud, we can (says the London Evangelical Magazine,) at present communicate only what we have learned partly from collateral private information, and partly from the two valuable journals, the Paris *Archives du Christianisme*, and the Berlin *Evangelische Kirchen-Zeitung*.

Hopes were entertained that the government and its agents felt some misgivings, because symptoms were supposed to show themselves of tardiness and feebleness in the proceedings of the tribunals against the dissenting Christians. Yet this may be too sanguine an expectation.—We shall be able to form a more decided opinion when we hear the results of the trials of M. Henri Olivier, and the others, who were indicted for their accrediting M. Lenoir, as stated in our Magazine for August. Proceedings have commenced, we are told, against our beloved friend M. Charles Rochat, whose affecting letter in our Magazine for June cannot, we trust be forgotten by our readers. He will probably return to his country in order to offer himself for trial; as the consequences of imputed contumacy would be more injurious than a new sentence against him. Both the lower and the higher courts have decided in favor of the professors Monnard and Vinet; but the academical authorities have taken no steps for restoring the former to the professorship, from which they had arbitrarily suspended him. M. Vinet is happily not dependent upon them. They have forbidden the students, in the most rigorous manner, from attending any private meetings for prayer and edification; alleging, that "these young men are not in a capacity to judge about religion." The fact becomes more and more manifest that it is not separation, merely or principally, but vital religion that is the real object of hatred, for many harassments and injuries have been committed upon pious persons, both ministers and others, who remain attached to the established church. In various places the disorderly populace, reckoning upon impunity, and seeing that the dissenting are put in a great measure out of the protection of the law, have renewed their cruel indignities and outrages against "the quiet in the land." They have been pursued and hooted by men and children with insulting and indecent cries; attacked with blows and other shameful indignities; thrown down and their mouths filled with the most disgusting filth; their houses assaulted; their windows broken; and in some instances, death has been the consequence of the violences perpetrated; while the agents of government have taken no steps to punish the criminals.

On May 12th a debate took place in the great council of state, arising out of petitions which had been presented for the enacting of still severer laws against dissenters. In that debate, while some of the members proclaimed

principles fit only for the mouths of Ferdinand at Madrid, or Miguel at Lisbon, others vindicated, in a very able manner, the rights of conscience and the character of their persecuted fellow-citizens. A report of this memorable discussion has been published in a Lausanne independent newspaper, *Le Nouvelliste Vaudois*; and we cannot but cherish the hope that good effects will eventually be produced by this diffusion of sentiment.

But we are afflicted with the information, that the rulers of the Canton of Berne have also degraded themselves by following the wretched example of the Lausanne government. We hear that offence had been given by a schoolmaster, banished from Neufchâtel, who had been permitted to settle at Berne, upon condition of not attempting to introduce separation from the church, but who is said to have violated that condition. Whether this was the occasion or not, the deplorable facts are, that religious meetings, not in the establishment, have been prohibited. Several persons have been banished; and a gentleman of noble family has been arbitrarily deprived of his office, as under secretary of state, and imprisoned, for his attachment to evangelical doctrines and dissenting worship.

September 12th, 1829. J. PYE SMITH.

**LETTER FROM LONDON.**

*The Board of Congregational Ministers in London and its vicinity, to the Congregational Churches in New-England—*

**REVEREND AND HONORED BRETHREN:**

Glad tidings of the progress of the work of God amongst your distant churches having reached our shores, we feel constrained to address you in the language of paternal love and Christian congratulation: not that the occurrence of extraordinary events was necessary to excite in our bosoms a lively solicitude for the welfare of your Churches, and the advancement of true piety throughout your free and federated States.

Never can we forget that your pilgrim fathers were amongst the founders of our Churches, and that they sought amidst the dark forests of your country a shelter from the violence of their persecutors, and a sanctuary for the worship of their God.

Never can we forget that when the existence of the protestant faith was threatened in Europe, and the overthrow in this country was almost achieved, our fathers rejoiced in the persuasion that when they could no longer obey the dictates of conscience in their native land, they should find in yours freedom from the domination of anti-Christian power and the galling yoke of spiritual tyranny.—Never can we forget that our common circumstances in the present day, furnish motives to affectionate solicitude and fraternal love. In our studies we read the same authors; in our churches we maintain the same discipline; and in our congregations we use the same forms of praise.

But, dear Brethren, though such recollections afford us no ordinary pleasure, yet we must confess our highest satisfaction is derived from the fact, that the truth as it is in Je-

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sus has grown exceedingly among you, and that its hallowed influence is seen in those works of faith and labors of love, which abound in your associated efforts and in your private walks.

Your zeal in the cause of missions to the Heathen, and devoted exertions to keep pace with the constantly increasing demands of your home population; the extensive circulation of the sacred scriptures; the effective labors of your Sunday schools, Tract Societies and Bible Classes; your anxiety to promote the observance of the Lord's day, and to increase the temperance and other virtues of your fellow citizens, have combined to excite in our hearts unfeigned thanksgivings on your behalf, to the Father of lights, the author and giver of every grace.

We confess, however, that the extraordinary effusions of the Holy Spirit, with which many of your churches have been blessed, and which seems to renew in these latter days the scenes of Pentecostal conversion and increase, have peculiarly engaged our attention, inspired us with heartfelt gratitude, and provoked us, we trust, to holy jealousy that similar benedictions may be poured forth on the people committed to our care.

On every subject connected with the general prosperity of our denomination in the United States of America, it would give us great satisfaction to receive information from you; but on no topic within the whole range of your circumstances are we so anxious to receive your deliberate opinion, as on the subject of divine influence, in connexion with the happy revivals of religion in your favored country.

Whilst we affectionately invite communications from you, we shall be happy to impart whatever information, it may be in our power to give, on the state of religion in our Metropolis and throughout the United Kingdom.

We bear cheerful testimony to the rapid growth of evangelical truth in the Episcopal Church of these realms, and to its steady progress in most of the separate communions of our beloved country; and feel also constrained with humble gratitude to declare that God has not left his word without success in our particular denomination.

The numerous Congregational churches in this great City and its environs, of which we are the Pastors, are generally in peaceful and prosperous circumstances, enjoying the gospel themselves, and in various ways attempting to impart it to those around them.

Throughout the United Kingdom, we rejoice to behold a large and increasing number of Christian churches, walking together with us in the same faith and order, and diffusing on every hand the blessings of Christian knowledge and benevolence.

The happy increase of piety and usefulness, which has cheered our churches during the last half century, we cannot fail to attribute, reverend brethren, to the more distinct exhibition of those peculiar truths of the gospel, which we believe the Holy Spirit delighted to honor; those truths we mean, which our Howe's and Owen's, our Doddridge's and Watts's so faithfully proclaimed, and which were effectively preached by the Mather's and Cotton's, and Ed-

wards's and Davis's of your highly favored churches. The full development of these truths has inspired with youthful vigor many of our ancient churches, while many more have been gathered by their gladsome sound, and are now walking together in the ordinances and commandments of Jesus.

Let us then, dear and honored Brethren, continue earnestly to contend for the faith once delivered to the saints—the faith which sustained our fathers amidst all their sufferings, and animated them with courage in the dying hour.

Dearly beloved Brethren in the Lord, your language is our mother tongue, your principles and order common to ourselves; your holy vocation is our delightful employ; your God is our Father; your Saviour is our elder Brother; your Sanctifier is our Teacher and Guide. Let us then reciprocally cherish and maintain the correspondence of brethren: and when you draw near to the throne of Grace, pray that the Holy Spirit may rest upon our country and churches, the birth-place and the sanctuaries of your fathers; and we too will intercede for a confluence of blessings to rest upon your persons, your ministry, and the beloved people of your care.

Sincerely desiring that this letter may commence a correspondence, which shall be long and usefully maintained between our kindred bodies—

We are, reverend and dear Brethren, yours affectionately in the fellowship of Christ Jesus:

**JOHN HUMPHREYS, LL. D. Chairman,**

**THOMAS HARPER, Secretary.**

*Austin Friars, Feb. 10, 1829.*

**EXTRAVAGANCE IN DRESS.**

When we see the *plumes*, and *fringes*, and *gewgaws*, that disgrace (not adorn) the heads of some of our ladies on the Sabbath, we are led to conclude that they could not have consulted their glasses before they came to worship God in his sanctuary.—But this cannot be. It is more likely that they were so long at their glasses, that they did not get time to look into the *mirror* of God's word, where they might have seen how women, professing godliness, ought to be adorned. The following remarks from the Philadelphia Recorder, are worth remembering, when you fix your bonnet next Sabbath.

Were a circle of ladies from the higher walks of life just rising from kneeling around the altar of the meek and lowly Jesus, where their souls had been penetrated with a sense of his amazing love in dying for them, and where the strictness, the self-denial, the exceeding purity of the religion which they profess, had been evidently set before their eyes—to be solemnly addressed on the subject of sinful extravagance in dress, I feel confident that a very deep sensation would be produced. What! can no difference be discerned between these separated, ransomed and sealed servants of the Lord, and their gay companions who remain behind or have left the church? What! has it never struck this delicately sensitive and remarkably judicious little circle, how strange it must seem to the minister to be almost forced from his proper station and hindered from taking the usual circuit with the consecrated elements by

towering ornaments and nodding plumes? Can it be, that they have never asked themselves how it must have struck a stranger, to have heard in the epistle "let the women adorn themselves in modest apparel, with shame-facedness and sobriety, not with broidered hair, or gold, or pearls, or costly array," and immediately afterwards to have seen all the godliness crowd forward with great apparent sincerity and devotion, bedecked far more exceptionally than those whom the apostle had censured? Strange—strange infatuation and blindness of some of the very best people who are to be found upon the face of the earth.

How are we to account for this? Why, by saying that the tyrant custom has held them all their lives in bondage—not only exacting care and expense, and endless trouble at their hands: but also absolutely so blinding their eyes and hardening their hearts that they have never yet perceived or felt the truth of God, on this momentous subject of practical consistency and duty.

Another cause may be the sinful negligence of ministers and pious parents in not holding up the scriptural standard, and insisting that plain, simple, chaste, tasteful, modest apparel, is as much an enjoined duty, as the observance of the Lord's day.

But the great cause it to be sought in the pride of the sinful heart. Fondness for show, ornament, brilliant appearance, and the love of distinction and applause, are natural to the depraved heart, and oh! horrid perversion of what is called education! they are sedulously, steadily, and universally instilled into the hearts of the young, and especially, of young women, until not the wishes of parents, not the imperious mandates of necessity—no—not even the obligations of religion, can bring the absurd, paltry, selfish and odious passion under proper control.

How would a Christian dress at a funeral, when not attending as a mourner? How would she dress, if she seriously considered the subject, when kneeling like penitent Mary at the very feet of the Lord Jesus Christ? How would she dress if she expected to meet Him personally in the house of prayer? Surely it is not too much to say that thus should she always dress!

"If there be some virtues," says Mr. James, "which seem pre-eminently to suit the female character, *meekness* bears a high place amongst such. It is astonishing the influence which *meekness* has sometimes had in a family. It has quenched sparks, and even coals of anger and strife, which but for this would have set the house on fire. It has mastered the tiger and the lion, and led them captive with the silken thread of love. Put on then the *ornament* of a meek and quiet spirit. Pay less attention to the decoration of the *person*, more to that of the *mind*. "Your adorning is not to be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel, but the hidden man of the heart which is not corruptible." The language of another apostle is, "I will that women adorn themselves in modest apparel, with shame-facedness and so-

briety, not with broidered hair, or gold, or pearls, or costly array, but, which becometh women professing godliness, with good works." Two apostles in such language as this have denounced as improper, and as unbecoming a profession of godliness, a taste for immodest, expensive or *decorating dress*.—Surely then the subject is worthy the serious attention of all Christian females. By what sophistry can the latter, much more the *spirit* of two passages of holy writ so plain and express as these, be set aside? That they are set aside, it is evident by the appearance of almost every congregation, into which we could enter on the Sabbath-day. It is high time for the Christian teacher to call back the women "professing godliness" from their wanderings in the regions of fashionable folly, to the holy Scriptures. I do hold that the passages of Scripture are still parts of revelation, and as such still binding upon the conscience. I contend that *Christian* females ought to abstain from expensive, showy and extravagant fashions in dress. I am not arguing for a sectarian costume—for a religious uniform, nothing of this sort—but for simplicity, neatness, economy—for what the apostle calls modest apparel, and sobriety—for the *spirit* of the passages, if not the *very letter*—for a *distinction* between those who *profess godliness*, in their comparative inattention to such things, and those who make no such profession—for a proof that *their* minds are not so much engaged on these matters, as the minds of the people of the world are. I am not for calling back the age of gothic barbarism or vulgarity, but I am protesting against the desolating reign of vanity. I am resisting the entrance of frivolity into the *Church of God*. I am contending against the glaring inconsistency of rendering our religious assemblies like the audience convened in a theatre.

The evils of an *improper attention to dress* are great and numerous. 1. Much precious time is wasted in the study, and arrangements, and decisions of this matter. 2. The attention is taken off from the improvement of the mind and the heart, to the *décor*ation of the person. 3. The mind is filled with pride and vanity, and a deteriorating influence is carried on upon what constitutes the true dignity of the soul. 4. The love of display infects the character. 5. Money is wasted which is wanted for relieving the misery, and improving the condition of mankind. 6. Examples are set to the lower classes, in whom the propensity is often mischievous in many ways.

Not only the ornament, but the person which it adorns, is corruptible. How soon will every other dress be displaced by the shroud? But the graces of the heart and the beauties of the character are imperishable. Such let a wife be continually seeking to put on; for she that has a wise husband, must entice him to an eternal dearness, by the vail of modesty, the ornament of meekness, and the jewels of faith and charity. Then she will be pleasant while she lives, and desired when she dies."—*Boston Recorder*.

#### BANGOR SEMINARY.

Among the subjects brought before the Hancock and Waldo Conference of Churches, at

their late meeting at Castine, there was none, which awakened a greater interest, than that of the Theological Seminary at Bangor. It was advocated by two grey-headed veterans, whose prayers and efforts had no small influence in bringing the Institution into existence; who have raised their voices in its support, when others have thought it *would do no good*, and who will stand by this darling object of their prayers, as long as they live. Their words on the occasion, were few, but those who heard, will bear me witness that they came from the heart—and I envy not the heart in that assembly that they did not reach. I envy not the heart that did not feel, when one of them concluded, by raising his weather-beaten hands, shaking as if they would drop from their support, and with broken utterance, exclaiming, "if the Institution dies, it will bring down my grey hairs with sorrow to the grave!"

Mr. Editor, the Institution *must not die*. *Christians in Maine must support it*. We need a Theological Seminary—a Theological Seminary of the *first rank*, and such an one we *must have*. Our own Andover is dear to us, but Andover is not in Maine. The enemy is pressing into our State, and we need a fortress in the midst of us, to keep them off. The fortifications in Boston harbor, did not keep the British from the Penobscot. The Theological Seminary at Andover, will not present any resistance to the progress of error in our new settlements. It will not supply any thing like an adequate number of the defenders of the faith, for the extensive territory, that is filling up, at the north and west of us. Look upon the map of Maine—look a few years ahead, and say if we do not need a Theological Seminary of our own? Connecticut, with all her intelligence, and overflowing supply of pastors, supposed she needed a Theological Seminary—but the reasons for one in this State, are a hundred fold greater than in Connecticut. New York has some third of a dozen Seminaries for the education of ministers—and do we not need *one*? Let us then all determine, that we will have *one*! Andover men, young men, "who are strong," scattered along as you are, from Wells to Calais, let us unite with the grey headed, who have toiled so long and hard for a Seminary; let us unite with the active and worthy men, whom Bangor, under all its embarrassments, has sent forth; let us unite with the middle aged, who can contribute judgment and persevering energy, and let us one and all *preach to our people, talk to our people, and pray to our God*, until we have a Theological Seminary. Then shall our Zion arise. Her friends and enemies will walk round about her; will tell the towers thereof; will mark well her bulwarks, and consider her palaces, for she shall look forth fair as the moon, clear as the sun, and terrible as an army with banners.—*Christian Mirror.*

#### ALBANY COUNTY S. S. UNION.

The Annual Report of the Union, states that the schools in the city of Albany have been generally, during the past year, in a condition very pleasant and very prosperous. There are now in the city, and in connection with the Union,

16 schools, containing 119 male and 182 female teachers, of which 212 are reported as professors of religion. The whole number of scholars registered in the different schools is 2595. The average attendants during the year, 1552. 56 teachers and 20 scholars have connected themselves with the Christian church during the past year.

In the village and vicinity of Rensselaerville are 7 schools. These contain 69 teachers and 259 scholars. Four of the teachers have connected themselves with the church, and three of the children profess to have experienced the influences of divine grace during the past year. The school at Knox, containing 45 scholars, is at present in a very interesting state; the children unusually solemn and attentive.

A school in the village of Hamilton contains 6 teachers and 54 scholars.

In the town of Bethlehem, two schools are reported.

The superintendent of the school at Salem, reports 89 scholars.

The Berne S. S. Union report under their care 10 schools, 9 superintendents, 68 teachers, 29 of whom are professors of religion, and 328 scholars.

The Greenbush Sabbath School has been more than usually flourishing; the number attending has averaged 80.

From 12 to 15 new schools have been organized during the year, principally in the towns of Bethlehem and Westerloo, supposed to contain 470 scholars, from which no reports have been received.

Besides the schools connected with the Union, there are in Albany five other schools, supposed to contain about 400 scholars; and two or three have been more recently commenced, or attempted in destitute parts of the city.—*Albany Christian Reg.*

#### THE CHRISTIAN SABBATH.

At the anniversary of the General Union in May last, the Executive Committee presented an address from which we make the following extracts.

This General Union grew out of the conscious want, on the part of the Christian community, of that equal respect unto all God's commandments which is essential to temporal and spiritual prosperity. It was believed that the public conscience in every branch of Christ's church demanded new tone and vigour, that the sin of sabbath profanation might appear, as the Scriptures present it, exceedingly sinful. On solemn consideration it was believed that the safety and honour of the Church loudly called for some plan, in which Christians of every name might co-operate to excite a livelier sense of the divine authority and paramount importance of the Christian Sabbath.

It was further considered, that the exact observance of the Lord's day, according to the commandment, is not only the chief support and defence of the church of Christ on earth, but is also a wall of safety to the civil community. It was believed that if new energy could be given to the public conscience on this vital subject, that the sum of national happiness would be proportionably increased. The con-

currence of all was therefore earnestly asked, and your executive committee were made the organ of expressing this desire.

The spirit of the age, which is another name for the all-presiding providence of God, distinguishing different eras of the world by varieties of temper, admits an appeal upon every important subject to its free examination. Opinion has always ruled the world;—as men think, so are they; in former centuries public sentiment was subjugated by monarchy or aristocracy;—in this republican age and country, Providence has led us into the open field of individual opinions, and requires every man to submit his conscience only to the Word of his Creator. This Union has entered the field of free enquiry, and has presented to our observant fellow citizens the motives which should secure due reverence for the fourth commandment; being well assured that the voice of reason and the sentiment of religion will prevail where there is sabbath rest;—but that the din of sabbath profanation can drown the loudest argument, and that the very existence of the Christian religion is annulled just so far as this commandment is despised.

Convinced that a more important subject never arrested the eye of a free people, from our post of review we have been rejoiced to observe to what extent it has agitated the land, and that while there has been difference of opinion enough to elicit a full pleading on each side, from every quarter, whether friendly or opposed to our organization, praise of our object has issued. Thousands of unexpected witnesses have appeared upon this great trial of God's holy day, to approve its worth. In this country, where public opinion is the freest and the mightiest upon earth, no line of difference has appeared as to the utility of the sabbath, however the means chosen by this Union may not have escaped censure. The obloquy has been very little, and we bear it cheerfully, as the unavoidable expense of an experiment to gain an end which all consent to, that it is good. We would gladly be shown a better way, if one exists, than that which we have taken. We believe self submission to God's law to be the good old gospel way, and that in this land of freedom, no just offence can be taken with any measures, associated or individual, based upon a conscientious regard to every one of the ten commandments. We have had the pleasure of seeing many, doubtful at first of the utility of this Union, become its warm advocates; and feel assured that nothing but misapprehension or bigotry, the spirit that would lord it over our free institutions, and over liberty of conscience, can object to any association of individuals refusing to trample upon what they believe to be a law of the Highest. Here all profess to respect the rights of conscience. For conscience' sake, more than for this world's wealth, our ancestors converted the forest waste into our fruitful fields; and your committee congratulate this Union upon its operations, because it has drawn forth this voice of conscience from our countrymen, and confirmed that moral sense which alone elevates the character and secures the prosperity of our beloved republic. Republican institu-

tions can never be disengaged from virtue: virtue is but another name for the sense of moral responsibility to God; and this moral sense never lived but in sabbath time.

The churches in this land, however divided on some other subjects, for the most part feel alike in this sabbath question; and with the churches are connected large congregations, embodying the moral strength of our nation.

The need exists, and it is to be feared will long exist, for unwearied and generous effort in this cause. The sin of sabbath breaking has so reached into every department, and like distill spirits, so affected the moral sense of very many, that it has lost its evil odour, and they think no harm of its moderate use; and are struck with the injunction as if it were a novelty,—“Touch not, taste not, handle not.” Two sacred institutions came in together at the world's beginning, marriage and the sabbath. It needs not here be told that the sanctities of marriage have gone out of those regions of the globe, whence the sabbath has departed; and that the very common being of the race of man is threatened, when the sabbath is destroyed. The human race with reason anticipates a millennium, because the sabbath is promised a perfect reign;—nor will paradise be ever found but in sabbath light.

Yet this comparatively happy republic is overflowed with sabbath profanation. Every canal carries it, every river wafts it down, every bay embosoms it; our great cities are the emporiums of the crime, at once the volcanoes which receive the fuel and disperse the flame; here the public gardens, the common tippling shops, the capacious steam boats, are filled with those deeply tainted with sin; and while there is not a command in the decalogue more precise in its prohibitory clause, there is no rest upon God's holy day. The animals subjected to our dominion for six days, and relieved by the divine law from the rigour of uninterrupted toil, share the burden;—the whole creation groaneth and travaileth together. In many parts, the stalls of the butchers, the baskets of the bakers, the fruits of the market, the pages of the newspaper, the documents of the lawyer, the accounts of the merchant, have more or less of the odour of this sin. The poor are under slavery to the rich; their children, and orphans hindered from the sabbath school, and the community at large subjected to a training most expensive in its results in pauperism and prisons, ignorance and unhappiness, coupled with the loss of all the benefits of Christianity for the life that is to come. To reason with our intelligent countrymen upon this great and vital subject can never be in vain.

Even self interest for the present life is so directly connected with sabbath observance, that to obtain a hearing is more than half the conquest of their hearts. This sin, above most others, is suicide. The sabbathless pursuit of gain, refusing the rich fountains which God prepares upon the surface, digs beneath only to make them disappear. Thus are lost temporal as well as eternal interests.

While renewing their invitation to all to aid in this work, your committee are encouraged by the effects of the question brought before the

congress of the United States at its late session, of discontinuing the public mails upon the sabbath. As the object of this Union is not to affect the government directly, but the government through the people; as we appeal from the few to the many, and would make radical reform among those who have the keys of power, that is, the great body of our fellow citizens, and who, if they will reform themselves, will find the work completed, your committee have not regarded it their duty to act in their associate capacity in that important matter. But we have watched its whole movement with great interest, sensible that the result must in the main determine all the rest; and that so long as one steam boat, or one stage, can plead an United States' contract and legislative injunction for sabbath breaking, and thus run over State rights, the rights of conscience, and the rights of God, we are parties to a flagrant violation of the divine law, and to a wide source of temporal and spiritual calamity.

With inexpressible gratitude to God, we would lift up our hearts in thanksgiving to Him, that the national sensibility to that great question was so general and intense. From the north to the south, and from the banks of the Missouri back again to the sea board, the feeling was propagated, and a moral electricity was felt through the land.

We may infer from the extent of that spontaneous movement, that however far we have ventured in departure from the law, the whole question whether this country shall or shall not have a sabbath, is not gone against us. We do not believe that even a majority of our fellow citizens are willing to sacrifice this guardian of their prosperity, or that they can consent to lose the essential Institute of Christianity. Christianity can only exist where the sabbath is reverenced, and Christianity has here introduced free government and general happiness. Its heavenly spirit alone ever civilized and beautified any region of the globe, and it has done its wonders in soils most uncongenial. It has given the sceptre of this world's opinions to the descendant of the Goth, and of the dwellers in northern wilds, and seems to have entrusted itself for safety, and for universal propagation to our native language. No State of this Union has grown out of heathenism. Christianity founded all our glorious institutions; and with no other compulsory sway than that of light and love, as the sun reigns over the world, will pour its temporal and eternal riches upon our canals and our rivers, our plains and our mountains.

In concluding this report, then, as to the exhilarating progress of the cause, your Committee have only to repeat the great principle on which the Union rests—abstinence; total abstinence from this sin; entire self submission and obedience to the fourth commandment; and to commit the great aim of their labours, and its friends, to the blessing and care of the Lord of the Sabbath.

M. BRUEN, Cor. Sec. G. Union.

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We understand (says the Troy Sentinel,) that the Rev. N. S. S. Beman, of Troy, has been unanimously elected by the Trustees of Dickinson College, in Pennsylvania, as President of that institution.

#### PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS—NO. XVII.

At the close of the Revolutionary war, great controversies arose, in regard to the disposal which should be made of the unappropriated lands lying within the limits of the United States, as defined by the treaty of 1783: Some of the States contended that the vast tracts lying to the West and Northwest of the portion inhabited by whites, should be made a common fund, and held for the common benefit; as the whole had been secured by the common privations and sacrifices. Other States were determined to retain all the territory which fell within the limits described in their original charters. It is not my intention to enter at all into a dispute which was put at rest, as a practical matter, by various conventional arrangements, made between particular States and the United States, from 1781 to 1802.—My object in advertizing to the subject here is, that the reader may be aware of the existence of such a controversy. Virginia set an example of public spirit, by relinquishing to the U. States the vast tract Northwest of the river Ohio; and it was contended that Georgia ought to relinquish all the lands on her Western waters.—These relinquishments, actual or contemplated, were not considered as affecting, or likely to affect the Indian title. Every cession was subject to this title. In other words, every party was considered as bound to deal justly with the Indians, and to recognize their territorial rights.

On the supposition that Georgia had, at the conclusion of the American War, an unquestionable right, on every ground of law and honor, to all the land within the limits of the King's charter, *subject only to the Indian title*, it would remain to inquire, how far her jurisdiction could be fairly and properly extended over the Indians, or their country. To me it seems perfectly clear, that Georgia could have claimed *no jurisdiction at all* over the Creeks or Cherokees, or over their territory. They were, respectively, a separate people, living under their own laws, upon their own soil. No argument but that of force, could have been adduced, in favor of taking away their possessions; and if they had been able to defend themselves, no argument would ever have been thought of. Could the Cherokees now bring into the field a formidable array of bayonets, all these arguments about the hunting state would be suffered to repose in quiet, with other lumber of the schools. The more savage the Indians were, the less inclined the People of Georgia would be to have a quarrel with them; and the more readily would all their territorial and national rights be acknowledged.

The claims of Georgia, which are set forth as being supported by the law of nations and the King's charter, have been examined; and, unless I am mistaken, have been shown to be altogether groundless, when compared to the strong title of immemorial possession. But there is no need of resting the case here, however safe it would be here to rest it.

I therefore proceed to show, that Georgia has, during her whole history, till within a very few years, admitted the national character and territorial rights of the Creeks and Cherokees; and that she is bound, by numerous public acts performed by her in the very capacity of which she is most proud and jealous, (that of a sovereign and independent State,) forever to admit and respect the rights of the Cherokees, unless these rights shall hereafter be voluntarily surrendered.

In the year 1733, James Oglethorpe commenced a settlement on the site, where Savannah now stands. In the first letter to the corporation, whose agent he was, dated February 10th, he says: "A little Indian nation, the only one within fifty miles, is not only in amity, but desirous to be subjects to his Majesty King George, to have lands given them among

us, and to breed their children at our schools. Their chief and his beloved man, who is the second man in the nation, desire to be instructed in the Christian religion." It appears from McCall's History of Georgia, (on which I shall rely as authority for several succeeding statements,) that this little tribe of Indians, which is now extinct, must have received a splendid account of the power and benevolence of the British King. How much they understood of what was implied in becoming his subjects, cannot be known. They were doubtless informed, that the settlers were intending to live in a compact manner, and to have schools and preaching; and that the Indians would act wisely, if they would be friends to the English, and live in the same manner. They might naturally, therefore, have been pleased with the notion of taking farms for cultivation, side by side, with the new settlers. This must have been the meaning of their having lands given them among the settlers, for the old English doctrine of *seizing in fee, and of the fee being in the King*, was too metaphysical an idea to have found a lodgment in their unsophisticated heads. Indeed, it is quite ridiculous to embarrass this question with the abstract terms, and nice distinctions, which had their origin in the feudal tenures of Europe. The whole philosophy, and the whole morality of the Indian title, as opposed to the encroachments of the European settlers, might be thus expressed by the Indians. "These lands are ours. We had them from our fathers. They are not yours. Neither you, nor your fathers, nor your King, ever had them. When we consent to your taking them they will be yours. Till then, they belong to us."

If the little tribe of Indians, who had the possession of the lands at the mouth of Savannah river, consented to the settlement of Oglethorpe; and if their consent was obtained fairly and honorably, (which I am not inclined to question,) then the founder of the State of Georgia had a rightful possession. The lawfulness of his possession, as against the Indians, was founded altogether upon their consent; while, in regard to the whites of South Carolina, he might justly plead the King's charter.

"But as this tribe was inconsiderable," says the historian, "Oglethorpe judged it expedient to have the other tribes also to join with them in the treaty." So it seems, that Oglethorpe supposed the Indians to be capable of making a treaty, as all his predecessors had done, from the discovery of America to that day, and as all his successors continued to do, till this same Georgia controversy has, within two years past, led to the discovery, that Indians are incapable of being treated with. It is morally certain, that the colony of Oglethorpe would have been of short duration, if he had told the Indians, that he, acting under the King of Great Britain, was the owner of all the lands from Savannah to the Altamaha, and thence westward to the other side of the world; and that he could not form any compact with them, because they were incapable of making a bargain. Had the whites distinctly avowed such principles of morality and law, they would never have established themselves on this continent, beyond the reach of their guns. No other refutation of so monstrous a system seems necessary, than its utter impracticability, at the commencement of the settlements. In other words, the emigrants from Europe could never have become strong enough to throw off all the restraints of justice and honor, and disavow the most obvious principles of moral honesty, unless they had pretended to be honest and just during a period of two hundred years.

Oglethorpe, having found an interpreter, summoned a meeting of the chiefs to hold a Congress with him at Savannah, in order to obtain "their consent to the peaceable settlement of the colony." About fifty chiefs assembled. Oglethorpe represent-

ed to them "the great power, wisdom, and wealth of the English nation, and the many advantages that would accrue to the Indians in general, from a connexion and friendship with them; and, as they had plenty of lands, he hoped they would freely resign a share of them to his People, who were come to settle among them for their benefit and instruction."

This is the first overture of the colonists to the assembled Indians; and it certainly does not look much like demanding the whole country, in the name of the King of England. It seems much more like a humble entreaty for permission to remain, for the purpose of doing good to the natives. The consent of the lords of the soil was obtained, and a treaty was made, of which the following is an abstract:

#### TREATY OF SAVANNAH.

The preamble recites the authority of Oglethorpe, and says that certain "articles of friendship and commerce" were made between him "and the chief men of the Nation of the Lower Creeks," viz.

1. The Colony engages to let traders carry goods into the "Creek nation" for sale.

2. The Colony engages to make restitution to the Creeks for any injury done to them by white traders, and to punish the offenders according to English law.

3. If the Creeks should not treat the traders well, the colony will withdraw the English trade.

4. The Creeks say, that they are glad the English have come, and add these memorable words: "Though this land belong to us, (the Lower Creeks,) yet we, that we may be instructed by them, (the English,) do consent and agree, that they shall make use of, and possess, all those lands which our nation has not occasion to use; Provided always, that they, upon settling every new town, shall set out for the use of ourselves and the people of our nation, such lands as shall be agreed upon between their beloved men, and the head men of our nation; and that these lands shall remain to us forever."

5. The Creeks agree not to do injury to any of the traders; but if any Indians should transgress this article, the nation will deliver them up, to be punished according to the English law.

6. The Creeks agree to apprehend and restore runaway negroes.

7. The Creeks to give no encouragement to white settlers from other European nations.

A schedule of prices, of articles exchanged for peltry, was also agreed upon.

This treaty was ratified by the corporation, in the city of London, October 18, 1733.

So far as appears, Oglethorpe was entirely fair and honest in this whole transaction. The Indians confided in all his statements, and both parties doubtless supposed that the colony would conduce to the permanent advantage of the Indians, and that they and the settlers would live together in friendship, according to the import of the preceding articles. The corporation, in ratifying the treaty, declare that they are "greatly desirous to maintain an inviolable peace to the world's end."

It is to be remembered, that all treaties with the Indians were written by the English, and that there is no probability that they made the expressions stronger against themselves, than they actually were. Yet here is a firm and decided protestation of the Creeks, that the grants which they made out of friendship, should never be construed as an admission that they had no original title. They also took care to provide that no new settlement should be made without their consent. If the colony intended to rely upon the right of the English King, here was the time and place to have asserted it, and to have obtained, if possible, the acknowledgment of it from the Indians.

The principal speaker in this council was a Creek chief, called Tomochichi. When Oglethorpe returned to England, in the Spring of 1731, this chief was induced to accompany him. On being introduced to King George, he made a flourishing speech, in which, however, he does not admit that the King of England is his liege lord and sovereign. He gave the King some eagles' feathers, "as a token of everlasting peace;" and concluded by saying, "Whatever words you shall say unto me, I will faithfully tell them to all the Kings of the Creek nation." This is all the allegiance he promised. King George expressed his kind regards, gave thanks for the eagles' feathers, and concluded by saying, "I shall always be ready to cultivate a good correspondence between the Creeks and my subjects, and shall be glad on any occasion to show you marks of my particular friendship."

Here is no arrogant claim of sovereignty, on the ground of the divine right of Kings, or any other factitious title. Indeed, the King of England implicitly says, that the Creeks are not his subjects.

When the old chief Tomochichi died in 1739, he charged his People to remember the kindness of the King of England, and hoped they would always be friendly to his subjects; thus making the very distinction which the King himself had made.

In the year 1736, Oglethorpe made a treaty with the Spanish Governor of St. Augustine, in which the second article reads as follows: "In respect to the nations of free Indians, called Creeks, I will use my utmost amicable endeavors, upon any reasonable satisfaction given them, to prevail with them to abstain from any hostilities whatsoever, with subjects of his Catholic Majesty."

Here it is evident that Oglethorpe saw, as no man in his circumstances could help seeing, that the Creeks were an independent people; and that they must decide for themselves, whether they would go to war with the King of Spain, or not. He would advise them, however, to accept of reasonable satisfaction.

WILLIAM PENN.

*From the Cherokee Phoenix.*

#### REMOVAL OF THE CHEROKEES.

The following communication may perhaps go to show that "the great body of the Cherokees" are not anxious to remove. We should like to know how the "Indian Board" in New-York will go to work to remove these Indians.

*Translation.*

HIGHWASSEE TOWN HOUSE. AQUOHEE DISTRICT, Aug. 28, 1829.

To our beloved Brother Elias Boudinot—We understand that rumors are in circulation, which are calculated to induce our friends to believe, that we are willing to leave our country. In order to counteract the injurious tendency of such reports, we wish to communicate to the public our own testimony on the subject.

The emigrating scheme has been proposed to us and we have considered it deliberately, and the result is, that not a single citizen of this District has agreed to the plan. The bones of our fathers lie here in security, and we cannot consent to abandon them to be crushed beneath the feet of strangers.

Most of our old men have lived here from infancy to old age, and our young men inherit the same disposition. The lands we possess are the gift of our Creator. They are moreover recognized by the United States, and guaranteed to us for ever. Our limits on all sides are permanently fixed and well known. Within

these limits we consider ourselves at home, and have no doubt of the goodness of our title. And the pure air of our country, the wholesome springs and fertile soil are well suited to supply our wants and to promote happiness. In the enjoyment of these blessings, our rising families are making rapid advances in knowledge and industry and good order.

Our Creator has not given us the land beyond the Mississippi, but has given it to other people; and why should we wish to enter upon their possessions?

We have not been in the habit of moving from place to place as the white people have, and we think those of our white brethren who are so anxious to take possessions of our lands might with a little trouble, keep on to the west and settle the lands which they recommend to us. We feel injured and aggrieved in being continually harassed with solicitations to part with our last refuge on earth.—When a person owns certain property and a brother wishes to purchase it, if the owner refuses to sell we think the other ought to cease his importunity and should never think of having a recourse to unfair and forcible means to obtain it.

Our peaceful homes, our cultivated fields and our friendly neighbors are daily acquiring stronger hold on our affections. Our laws encourage virtue and industry, and punish vice. Our chiefs use their influence to diffuse light among the people and their efforts are crowned with success. Veneration for the laws is felt to the remotest corner of the land, and a peaceable and orderly disposition pervades the whole population. Being placed in these favorable circumstances by the goodness of our Creator, we have no inclination to relinquish our inheritance for uncultivated wilds in the vicinity of lawless and hostile savages. In fact it would be ruinous to us, to do so. We entertain friendly dispositions towards the citizens of the United States, and our enemies themselves cannot charge us with the violation of good order in our intercourse with them. Though we are sorry to say that some of our white brethren forgetting the superiority which they claim over us, frequently cross the line to steal horses and other property, and strange as it may appear, are screened from punishment by the laws of a Christian people, who call us savages. We have borne these injuries in silence, relying on the justice of the United States Government to make good her solemn engagements for our protection.

We take this opportunity to express our confidence in our Chiefs and Legislators and very respectfully to urge them to continue their faithful exertions for the interests of their country, and we assure them of our hearty co-operation. Whatever measures they may adopt agreeably to our Constitution we are willing to abide by, and ready to support to the utmost of our power.

Before we conclude, we wish to recommend to the consideration of the ensuing Council, the propriety of adopting some measures more effectually to prevent the distillation of ardent spirits and the introduction of that pernicious article into the Nation.

[*Here follows the names of nine of the principal men of the district.*]

## Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge; it is thinking makes what we read ours."—*Locke*.

### HUMILITY.

It is one prevailing custom of the present day, to pay peculiar attention to the young, and an excellent custom it is; but the best of things may be abused. Our places of worship are thronged to hear popular ministers address the young; schools of every description, for their benefit, are more numerous than ever; the press teems with publications adapted and addressed to them; and excitements are provided, to stimulate the display of their talents in every laudable direction. Now these are great privileges, and if young persons of the present generation are neither wiser nor better than their predecessors, they will certainly have much more to answer for; but allow me to caution you against thinking yourselves of great importance, merely because you are young. The blossom may be very beautiful, but it is the expectation of *fruit* which gives it *value* in our eyes. The more promising your talents—the more extensive your powers—the more careful or costly your education—the greater is your responsibility: "For where much is given much is required; and to whom men have committed much, of him they will ask the more." Now this feeling of self-importance, respecting which I am so anxious to caution you, is a most effectual bar against mental, moral, and religious excellence.

That young person who thinks himself already so superior to others, will hardly take the trouble to seek for further improvement. The same cause will render him deaf to instruction; heedless of the friendly warning, and sullen, if not rebellious, under reproof; he feels quite able to take care of himself, and is highly offended that any one should doubt his ability. Again: this fault will render him an easy prey to the flatterer. Perhaps there are few general assertions more correct than the common one—"that young persons will always be flattered." How beneficial, in such a view, is humility! If I had but known some years ago, how to form a due estimate of my own importance, or rather non-importance, I should have avoided disappointments and distresses, the effect of which will attend me to my grave. But while we have so excellent an opinion of ourselves, we conclude that those who flatter us are the only persons in the world who speak truly. Now, a flatterer, of all others, is the man whose attachment is least likely to last; he *must* be either foolish or wicked; and just when we begin to cherish a real regard for persons of this description, and to fancy them our most faithful friends, some new object presents itself, some petty disagreement occurs, and it is well if they do not prove formidable and dangerous enemies.

But the most fatal effect of this error is yet to be named: it is a bar to spiritual improvement. "Seest thou," says Solomon, "a man wise in his own conceit; there is more hope of a fool than of him." "Surely he scorneth the scorners, but he giveth grace unto the lowly"—the humiliating sense of guilt, and ignorance, and weakness, and dependance, which leads us to the footstool of divine mercy, earnestly to implore pardon, and strength, and wisdom, for the Saviour's sake, and to cleave with purpose of heart unto him, who alone is able to keep us from falling, and to guide our feet into the way of peace.—Is this compatible with *high ideas of our own importance?* Let my young friends judge for themselves. They are capable of doing so in this instance, and I will leave them now to reflect upon the subject.

### NOVEMBER.

As fades the leaf in Autumn's time,  
So creatures all decay:  
Nor longer flourish in their prime,  
But wear and waste away.

"We do all fade as a leaf." How solemn and striking the reflection. A short time since and the trees and shrubs were full of foliage, now the leaves are beginning to fall. They have changed color already, and no longer appear green: some are brown, others are of a reddish hue, while numbers that are strewn on the ground are rapidly decaying. Striking emblem of ourselves. The age of youth is the leaf just opening in all its freshness, manhood is the leaf expanded, and age is the leaf changing its color and hastening to decay! Our time upon earth is short and uncertain; our nature weak and frail, crushed by a slight pressure, suspended by a brittle thread, surrounded by disease, by accident, and death. To look back upon the days of youth, it seems but as yesterday, when full of expectation and flushed with desire, we entered upon life's busy scenes.—How few of these expectations have been realized! and how often have we been disappointed. Early friends have been removed, worldly happiness has eluded our grasp; year after year has passed away—and all has appeared like a dream! What have we been seeking, what has been our object, what have we gained in regard to eternity? These are solemn questions, for we are now fading, and like the leaf shall soon mingle with the earth! Set thine house in order—Prepare to meet thy God—Go to the Saviour—Secure the blessings of salvation,—Haste, haste, for thou art dying—the grave will soon receive thee!!

"Like leaves on trees the race of man is found,  
Now green in youth, now with'ring on the ground,

Another race the following spring supplies :  
They fall successive and successive rise ;  
So generations in their course decay ;  
So flourish these, when those are pass'd away."

HOMER.

The name of this month is supposed by some to be formed of *Novem ab imbre*, or the ninth month from winter. It is characterized as gloomy, and disposing the mind to melancholy. The days are short, and little enlivened by the cheerful rays of the sun. They remind us of that period of life when we shall say "I have no pleasure in them." Let us remember, however, that the possession of genuine piety will cheer the darkest hours, and brighten the most gloomy atmosphere.

The Anglo-Saxons called November *wint-monath*, or wind-month, on account of the prevalence of winds and storms, for which it is remarkable. It was also called *blot-monath*, or blood-month, because they killed abundance of cattle for winter, or as some say, for sacrifices to their deities.

#### EARLY RISING.

Early rising is conducive both to health of the body and the improvement of the mind. Some of the most exalted characters which ever existed accostomed themselves to early rising. Though it is *the well spending* of the day, which should be our primary regard, yet we should ever bear in the mind the almost universal maxim, that "no man has ever come to greatness and eminence who lay in bed of a morning." The difference between the rising at six o'clock in the morning, and the rising at eight, amounts in *forty years*, to *twenty-nine thousand two hundred and twenty hours*, which is the same as having *eight hours a day for 10 years*, in which to cultivate our minds, or discharge the duties belonging to our situations.

#### TIME.

It is of the utmost importance that we improve our time. God who is liberal and generous in all other gifts, teaches us by the wise economy of his providence, how circumspect we ought to be in the right management of our time; for he never gives us two moments together; he gives us only the second as he takes away the first, and keeps the third in his hands leaving us in absolute uncertainty whether he will give it or not.

Take care of minutes, for hours will take care of themselves. Be doing some thing or other all day long, and not neglect half hours and quarters of hours, which, at the years end, amount to a great sum.

#### BENEVOLENCE.

God loves from whole to parts : but human soul  
Must rise from individual to the whole.  
Self-love but serves the virtuous mind to wake,  
As the small pebble stirs the peaceful lake :  
The centre mov'd, a circle straight succeeds ;  
Another still, and still another spreads.  
Friend, parent, neighbors, first it will embrace,  
His country next : and next, all human race :  
Wide, and more wide th' o'erflowings of the mind,  
Takes ev'ry creature in, of ev'ry kind.  
Earth smiles around, with boundless bounty blest,  
And heav'n beholds its image in his breast.

#### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 28, 1829.

#### CHEROKEE GENERAL COUNCIL.

The following extracts from the proceedings of the Cherokee Legislature have, to us, the interest of fiction—superadded to that of a far more exalted order, the interest of truth. While reading the cordial and grateful tribute below, to the able and public advocate of their rights who has lately assumed, in a double sense, the mantle of "William Penn"—the several provisions for preserving and promulgating their laws, particularly the one reviving the law against the future treachery of their citizens,—the tremulous appeal sent back by the old chief from the borders of the grave, that his rest should not be disturbed, nor he and his companions left to be trodden under foot by strangers; while reading these, we say, let it be borne in mind that they are the orderly proceedings of the Legislature of a tribe of Indians—of one of that race of men to whom we have given the name of American Savages: a title which ought, henceforth, to be taken to ourselves.

Such are the sure, silent, and unostentatious triumphs of the religion of the Cross. The process of missionary and philanthropic labor, by which they have been called out of a paganism as deep and indomitable as their own wilds, into the light of civilization, has been so humble and unobtrusive that very few of our citizens knew until lately of their condition. Many are determined, still, to remember their savage sins against them, and associate their names with the discarded war-whoop and scalping-knife. Ought we not to discard the memories which do them injustice as fast, at least, as they will discard their habits? A writer in a late New-York paper, has branded them with the appellation of a "*blood thirsty race*:"—an ill timed reception for a community of men, who of their own strength have just thrown off the errors of their fathers and are looking for the approval and countenance of good men. It is neither the part of charity, nor true philosophy, to charge the errors of ignorance to the peculiar character of a people. They have in them the common elements of human nature, which we are assured, in their unrestrained state, are always "depraved above all things and desperately wicked." What nation or race, if its past errors are thus to be visited upon it through all time as indelible stigmas, can escape denunciation or redeem itself from infamy? The Cherokee Phoenix has well met the imputation, with quotations from the American Historian, where he records the barbarities of their early European oppressors—such barbarities as were never yet surpassed by Indians.

There are many of our citizens, after all that has been read and said, who remain still incredulous as to the extent of their reform. "Indians will be Indians still," is a sarcasm sufficient with some to shut the ear against all charitableness. It is as stupid a speech as it is ungenerous and cruel. The Cherokees are, at this moment, a standing proof of its illiberality, in having exchanged of their own free

will, sottish indolence for industry; and abandoned the war song, and council fire for the songs of Zion and the altar of the living God. The renovation has been as rapid as it was unexpected. It is not surprising therefore that those who have not kept pace with it, should look upon the story as a fable, while they read of an organized community among them with its schools and churches—its new written language and public press—a Legislature, Executive, and Judiciary, held together by a written Constitution—and fast forming withal an acquaintance with agriculture and the arts. Had Sir Walter Scott, or Cooper, or some other master-magician, anticipated such a state of things in a work of fiction, he would have been reproved for taking unwarrantable liberties with his subject, and for a misconception of the Indian character.

The people of the United States are, at last, fast awakening to a view of the accumulated wrongs of this race: while they by a sober perseverance in good order, and a confident appeal to the justice and humanity of our countrymen, are gaining friends and reviving the hopes of those who have long compassionated and pitied them. It cannot be that this appeal, in this age, will be disregarded:—that the unanimous sentiment of every philanthropist and every patriot from the days of our Washington to this time will be thus outraged and despised. It cannot be that the public and solemn pledge of this nation will be violated. It cannot be that a *Christian* people will thus run under the righteous displeasure of a God who is the avowed avenger of injustice and oppression.

#### GENERAL COUNCIL.

##### COMMITTEE.

Tuesday, Oct. 20.

It was resolved, on motion of D. Vann, in order to testify to the talented author of the series of essays now in a course of publication in the National Intelligencer, on "the present crisis of the American Indians," the respect and gratitude of the Cherokee people; and in order to insure a more extensive circulation of the same, and afford to the citizens of this nation the means of becoming more acquainted with the relation they sustain to the United States, to have those able essays published in a pamphlet form.

On motion of Joseph Vann, it was resolved to have those essays translated into the Cherokee language.

The resolution of the Council, appointing Edward Graves to take the Journals of the legislative Council, and cause the same to be published in the Cherokee language, was received and agreed to.

The resolution submitted by the Council authorizing the editor of the Cherokee Phoenix to translate all the laws of the nation, which are not translated, into the Cherokee language, and to have the same published in a pamphlet form, was read and agreed to unanimously.

The select Committee to whom was referred so much of the Principal Chief's message as relates to emigrants disposing their improvements to citizens of the United States, and the citizens selling to emigrants with a view of speculation, reported a bill, which was read, and, on motion of Mr. Baldrige, laid on the table until to-morrow.

#### COUNCIL.

Tuesday, Oct. 20.

A bill providing for the publication, in a pamphlet form, of a series of essays on "the present crisis of

the American Indians," was received from the Committee, and agreed to by the house.

Thursday, Oct. 22.

A bill, appointing Edward Graves to take the journals of the Legislative Council and cause the same to be published in the Cherokee language, was passed and agreed to by Committee.

Friday, Oct. 23.

The House commenced agreeably to adjournment. A resolution was adopted, appointing the editor of the Cherokee Phoenix to publish in the Cherokee language, in a pamphlet form, the laws of this nation translated by Messrs. Brown and Lowry, and to translate all the laws not translated up to the last acts of the session.

The Committee having come down, the legislative Council in Committee of the whole, proceeded to the election of a District Judge of Hightower. Wah-la-ne-dah, Feather, and Greenwood were nominated.

	First ballot.	Second ballot.
Wah-la-ne-dah	20	25
Feather	9	0
Greenwood	11	15

Saturday, Oct. 24th.

On motion of Chounningkee of Chickamauga District, an old law, making death the penalty for selling any lands in treaty, without the authority of the nation, was committed to writing. The bill was adopted.

Womankiller of Hickory Log District, who is probably more than eighty years of age, rose and spoke substantially as follows in reference to the bill:

*My Children,*

Permit me to call you so as I am an old man, and have lived a long time, watching the well being of this Nation. I love your lives, and wish our people to increase on the land of our fathers. The bill before you is to punish wicked men, who may arise to cede away our country contrary to the consent of the Council. It is a good law—it will not kill the innocent but the guilty. I feel the importance of the subject, and am glad the law has been suggested. My companions men of renown, in Council, who now sleep in the dust, spoke the same language, and I now stand on the verge of the grave to bear witness to their love of country. My sun of existence is fast approaching to its setting, and my aged bones will soon be laid under ground, and I wish them laid in the bosom of this earth we have received from our fathers, who had it from the Great Being above. When I shall sleep in forgetfulness, I hope my bones will not be deserted by you. I do not speak this in fear of any of you, as the evidence of your attachment to the country is proved by the bill now before your consideration, I am indeed told, that the Government of the United States will spoil their treaties with us and sink our National Council under their feet.—It may be so, but it shall not be with our consent or by the misconduct of our people. We hold them by the golden chain of friendship, made when our friendship was worth a price, and if they act the tyrant and kill us for our lands, we shall in a state of unoffending innocence, sleep with the thousands of our departed people. My feeble limbs will not allow me to stand longer. I can say no more, but before I sit, allow me to tell you that I am in favor of the bill.—*Cherokee Phoenix.*

#### TEMPERANCE.

Notwithstanding all that has been said and done on the subject of temperance, or, intemperance in strong drink, still there are very many who, tho' the light has been fully brought to bear upon them, reject the light, and resolutely persist that the rum bottle they

must have, and the rum they *will drink*; and not content with this, they will give it to their neighbor, and even to their children, thus showing a willingness with regard to the latter, that they should become a race of drunkards. Were this confined to those who make no pretensions to religion, it might seem as what was to be expected. But alas! many professors of religion, even office-bearers in the church and some too, of those, who bear the ministerial character under the plea that they are farmers and must have it, are held up as examples by the reeling *sots* why they also, should have *their rum*. It is to be hoped, however, there are very few of the latter class, that would come under the woe recorded in the prophecy of Habakkuk, 2d chapter and 15th verse. These few have a consciousness of guilt about them:—they will blush when the temperate man meets them and finds them with the bottle:—they are led to apologize, or may be bold enough to cry out, well, I don't care; *I'll have it whether right or wrong*. How often the wives and children of these men are made to blush, we cannot tell, but it is certain they often are ashamed, and when asked as they frequently must be, do your husbands belong to the temperance society,—the mantle of confusion is seen upon their faces. The man then who thinks he cannot do without rum, or in other words, has acquired the habit of using strong drink, gets, at last to disregard the peace and reputation of his family, and shortly he has every reason to fear, he may under the displeasure of Heaven, be left to become a sot. May not the question arise, what is the curse of the alarming stupidity that rests so heavily upon the churches and congregations, in this region, at the present time? Can it be affirmed from scriptural testimony, that the opposition of many good men (Christians we will call them) to temperance has a tendency to lower the standard of piety and to bring religion into contempt?—more than all to provoke God to anger, and to the withdrawal of His Holy Spirit?—If the question cannot be answered in the affirmative from the Bible, does it not then behove any to whom these remarks may apply to take heed to themselves that there be found no occasion of stumbling in them, or whereby a brother is made weak, or is offended, or the cause of Christ made to suffer reproach? [Com.

#### "THE RUM DRINKING CHRISTIAN."

A young lad of ten or twelve years, belonging to a religious family, in a town in Connecticut, on his return from school one day, found upon the table the tract which bears the above title. The glaring inconsistency of character disclosed in the title itself, struck his youthful mind. 'The Rum-Drinking Christian!' said he. 'The Rum-Drinking Christian!! I should think it clear enough that a person who *drinks rum* can be no Christian.'—*Journal of Humanity.*

#### THE CHURCHES OF CONNECTICUT WILL ALL SOON BECOME TEMPERANCE SOCIETIES.

I believe so, Mr. Editor, because a house divided against itself cannot stand. The Churches are divided against themselves. Part of their members love brandy, rum, and whiskey. Part

view them with abhorrence and have vowed total abstinence. In many churches the divisions are great, for they are divisions of principle and feeling as well as of action. They are matters of conscience, and each party thinks the other wrong before God. Brother has parted from brother, sister from sister: and an old professor, who yet clings to his bottle, told me the other day that it seemed as if the *evil one* had got in among us. I told him it was even so;—that he had been in a long time, and had been deceiving us all with his cup of enchantment; but that the Spirit of the Lord had now descended and burst the enchantment, and that not a few of God's people were escaping as for their lives; tho' many, who would not see their danger, were still holding on to the cup, "mad upon their idols," and angry with those who had dashed it to the ground. This, however, he could not believe, and he declared that the Temperance cause had rent the churches, and done infinite mischief, and that this generation would not see the divisions healed. I left him to his opinion, and gave myself up to the enquiry, how can they be healed? I could see but two ways. First: Let the Temperance Societies be disbanded, and the total abstinence brethren go back to drinking. Then all will be peace. But this, I said, they will not readily do; no, not for peace. They will not feel that it is their duty to break their vows, and drink what they do not love, and what they esteem dangerous to body and soul, merely to gratify others. Second: Let the other brethren join them. This they can do without breaking any vows, or exposing their bodies or souls or families or property or religion to any injury. And my mind soon came to the conclusion that they will ere long do it. There is the same reason for a change in them that there was in the Temperance brethren. These reasons, to my mind, are good. The Temperance brethren will be anxious to have them do it. They will pray that they may. They will plead with them and entreat them. Before their arguments they will be unable to stand. The inconsistency of their conduct in taking the drunkard's side, and opposing the Temperance cause, while they go to the Table of Christ and pray for revivals, will be too glaring to be persisted in. And even should there be no change in some old professors, who think they must drink on until death, the subjects of all future revivals will join the Temperance party. Deep conviction of sin, weans men from the cup. True converts are generally ready to renounce this and every other sensual indulgence. Are there two parties in the Church? Which they will join, it is not difficult to tell. As far as they are genuine converts and worth receiving, they will be total abstinence men. By every revival then, the house of David will wax stronger and stronger, and the house of Saul weaker and weaker. One class of converts, uniting with a church on the total abstinence plan, will never take by the hand a class who come in drinking the cup of devils. Thus death will ere long purge the church of the old incorrigible members, and revivals fill the churches with men of a new spirit. So my mind reasoned. A. I. T.  
Conn. Observer.]

**To the Learned.**—Conversing lately with a distiller of whiskey, he argued in favor of his business, that the grain from which the spirit is extracted will afford us much nourishment to swine, as if given to them in its natural state; so that the spirit must be considered as a clear gain to the world. The question naturally arose, if this spirit, before it was extracted, could not nourish swine, how can it give nourishment to men in its separate state, or as taken from the bottle? The whiskey-maker said he did not know, neither did I know. I therefore propose the query to those, who have leisure and skill to investigate such matters.

If it should be thought that the spirit, in its separate state, possesses nourishing qualities, which it has not while in the grain or meal, it may be worth while for distillers to try the experiment of pouring it back into their swill, for the hogs. Perhaps one bushel of grain, which has been thus medicated in one of the "devil's tea kettles," may have as much virtue in it, as two or three, used in the ordinary way. Take care, however, that there be no sleep place, over which they may run down into the sea.—*Vermont Chron.*

On Wednesday the 4th inst. the Rev. Nicholas Murray was ordained and installed by the Presbytery of Susquehannah pastor of the Presbyterian churches of Wilkesbarre and Kingston, Pa. Sermon by Rev. J. J. Janeway, D. D. of Philadelphia, from Coll. iv. 17.

### Revivals of Religion.

#### DELAWARE, (OHIO.)

Extract of a letter to the Editors of the Religious Herald, dated Delaware, Ohio, Aug. 10, 1829.

The Lord has been pleased to bless this region, and to cause the desert to blossom. Very many who one year ago were in the broad road to destruction, have been sweetly forced to embrace the offers of redeeming love. At our monthly meeting in September, 1828, I baptized one. Since that time forty-six have been added to the church by baptism. Our meetings have been characterized by solemnity and good order. The distress of mourners has, in a few instances, prevented any religious exercises for a short interval, but nothing like confusion—"Twas as the general pulse of life stood still, and nature made a pause—an awful pause, prophetic of her end." At such seasons, the realities of an awful eternity seemed to be spread before the congregation, while anxiety, in bold relief was visible in almost every countenance. Oh, Sir, it has been, and still is a time of rejoicing; but we weep over many who have been convicted, but we fear not converted. The greatest number of converts are from ten to twenty years of age; a goodly number from 45 to 50. In a judgment of charity, about one hundred, in this settlement, have been the happy subjects of this revival. A number still linger about Jordan, fearing to plunge beneath the rolling wave. Those who have submitted to this heaven born rite, have, as yet, gone on their way rejoicing. Ohio presents an extensive field—Oh! for more laborers."

### SOLEMN SCENES.

Extract of a letter from a young gentleman, teacher of a select School of adult youths, to his Father, dated Oct. 15th, 1829.

No language that I can use, will convey to you an adequate idea of what I have lately seen and felt in my school. I have witnessed before what I considered powerful revivals of religion, but never saw any thing equal to what I have recently seen.

There has been for a fortnight past a visible and growing seriousness among my scholars. Last Friday one young lady was hopefully brought from the kingdom of darkness into that of God's Son. She exhibited very clear views of the depravity of her heart, and of the nature and importance of a thorough change. In the afternoon previous to her hopeful submission to Christ, she was asked, "Do you wish to go to heaven?" "No not with the heart I now have." Last evening I saw her; she appeared very different, and quite calm and happy. I said to her, among other things, "Do you love a holy God?" "O, said she, "I think I could praise Him even in hell."—Passing over several interesting particulars, I come to some events of yesterday. As I went into the school in the afternoon, I found the scholars all there and in their seats. The house was still and solemn as the house of death. Many appeared in deep and pungent distress, and not a few sobbing aloud. It was with difficulty that I could proceed with the regular duties of the school. Before closing, I made a few remarks upon the nature and importance of submission to Christ, and urged the duty. Every word seemed to be sent home with power. After prayers, they all sat down. They seemed unwilling, and almost unable to go out. I left them. How long they staid afterwards, I cannot tell. In the evening I attended a weekly meeting, established several weeks before, specially for the school. After the religious services of the meeting, I invited those who were anxious, to stop a few moments for private conversation. Nearly thirty stayed. The scene that was presented, I cannot describe. I have often thought that to attend a meeting of anxious sinners was interesting and solemn, and in some respects joyful. But this was the most solemn that I ever witnessed. In some respects it was indeed gloomy and awful. The great distress that was manifest, and the groanings that were heard, reminded one of wailings of the damned.

But this morning revolved upon us a brighter day. After I went into the school, I found, on inquiry, ten professedly rejoicing in hope. I spent one hour with them in the forenoon and one in the afternoon, particularly on the subject of religion, and specially in regard to their own views and exercises. Instead, therefore, of going through with the stated exercises of the school, as you will suppose, I went through the business of an inquiry meeting.

Oct. 16. I have now, dear father, reason to hope that fifteen of my dear pupils are new creatures in Christ Jesus. Great glory is due to God for his rich and sovereign grace and mercy herein displayed. You will perhaps say I am

too hasty in my conclusion. It may be so. I know that, as yet, there has been but little or no time for trial. I know also there is danger of being deceived. The work of which I have spoken has been powerful indeed. The change in each case appears to be great and striking; so far as I can judge, it seems to be marked with the saving power of God. Time alone must show its real character. I can write no more at present. As ever,

*Bost. Rec.] Your Dutiful Son."*

#### INFLUENCE OF A PIOUS WOMAN.

Extract of a letter, from a Correspondent of the British and Foreign Bible Society, at St. Petersburg, Russia.

One of the most interesting persons among my Christian acquaintance, is Mrs. ——; a woman of little stature, but of uncommon sprightliness and energy of mind. It was the peculiar privilege of this devoted Christian to be brought up by a Lady distinguished for benevolence; who sometimes took her as her Companion, when she visited the abodes of misery and woe; and at other times sent her as the almoner of her bounty, to relieve their distresses. By this means she acquired a talent for conversing with the poor in various languages, in a familiar, affectionate, and instructive manner—a talent which has since proved invaluable, and which a gracious God has blessed to the good of many. Those persons who have never made the attempt can form no conception of the difficulty of conversing in this way: yet those who are beginning to engage in the delightful work should be greatly encouraged, by the assurance, that this, like every other talent, becomes brighter by being used.

About seven years ago, the excellent Princess M—— met with Mrs. ——; and after conversing with her a short time, the Princess said, "Are you not an English Woman?" she answered "Yes." "Do you go to Chapel?" "No."—"Then come along with me," said the Princess: "step into my carriage; I am going, and I will take you thither." She consented; and it may be truly said, that now commenced her happiness. Before this period, she was an intelligent, industrious, and kind-hearted woman: now she became a religious one. Her labors were transformed into Christian labors; and were followed up with an ardor and perseverance I have never seen exceeded. In her visits to the poor, she now carried books and Tracts, as food and raiment; and when she found persons unable to read, which was frequently the case, she made it a point to read to them, and to explain what they could not understand.

I consider her prompt assistance as, in a great measure instrumental to my becoming extensively engaged in the circulation of the Holy Scriptures. She gave me two of the first English Bibles that ever passed through my hands; and when there was a great demand for the Sacred volume in that language, she actually sold her watch, in order to furnish one hundred Bibles to the poor, at reduced prices. This was a noble effort in the cause of God; it argued well as to future usefulness; and the

expectations which were excited by it have been more than realized. We hear of Ladies in England taking a part of a district, and using every effort to put the inhabitants of it in possession of the word of God. I rejoice at it; we bless God for it; but this zealous woman has taken a whole city for her sphere, and perambulated it alone: and has succeeded beyond all expectations. In the course of a few months, she has sold more than One Thousand Five Hundred Bibles, and Testaments and Psalters, and in this blessed work she is still actively engaged.

In labors so abundant, a variety of interesting particulars have come to our knowledge. One of the most striking and important is as follows: She furnished a certain poor family with a Psalter: it was the first sacred book they ever possessed, and it was hoped that great good would result from it. Accordingly, in the course of a week, she called to see what had become of the newly purchased volume. As she entered the room, she found a young person reading it; and after a few observations on the excellency of the Scriptures, Mrs. —— took the Psalter, and read the Psalm which begins with "Blessed is the man whose transgression is forgiven and whose sin is covered, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." A thin partition separated this family from several others; some of whom, hearing an unusual conversation came in. Another and another followed, until seventeen persons were sitting or standing around her, listening to the words of Eternal Life. This was a fine opportunity, and it was not permitted to pass unimproved. She explained to them the nature of divine forgiveness, and the only way in which it can be obtained; showed them how desirable it is to possess this blessedness; and then pressed home the important question to their consciences, "Do you possess this blessedness? Do you see your need of it? Do you earnestly desire it?" At these solemn appeals, one woman began to weep and walked away. "Stop," said my warm-hearted friend, "stop; remember that our Lord Jesus Christ shed tears over the sins of others, and it is no disgrace for you to weep over your own sins. Come back and hear more about it." The woman returned; and the subject was continued, until the place became a Bochim, "a place of weepers;" every one was in tears: and when she arose to come away, they asked her, with much solicitude, "When will you come to see us again?"—I am happy to say, she has been to see them again, and has provided them with fifty copies of the First Book for Children; and hundreds of persons in that neighborhood are now deriving advantages from her visit; some are learning the Alphabet; others are reading the Scriptures, with which she has furnished them; and others are listening, perhaps for the first time in their existence, to the joyful sound, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Is not this cheering? Is not this the way to promote a revival? If only one in twenty of the disciples of Christ were to evince an equal solicitude for the salvation of sinners, it would soon turn the wilderness into a fruitful field.

**Poetry.***For the Religious Intelligencer.***FUNERAL HYMN.***To be sung at the grave of a Sunday School Scholar.*

As smit by sudden storms, the rose  
Sinks on the garden's breast,  
Down to the grave our brother goes  
In its cold arms to rest.  
  
 No more with us his tuneful voice  
The hymn of praise shall swell,—  
No more his cheerful heart rejoice  
To hear the Sabbath bell.  
  
 Yet if in you unclouded sphere  
Amidst the sinless throng,  
He warbles to his Maker's ear  
The everlasting song,  
  
 No more we'll mourn our parted friend,  
But lift the ardent prayer,  
And every thought and effort bend  
To rise and join him there.  
  
 Our life is like the flowret's bloom,  
Like morning's dewy tears,  
And from the cradle to the tomb  
How short the space appears.  
  
 Oh! be each duty so discern'd,—  
God's guiding Spirit given,  
And all Life's tasks so meekly learn'd  
That our reward be Heaven.      H.

**"CONTINUE INSTANT IN PRAYER."**

In secret prayer does thy heart never urge thee to cut it short, frequently making a motion to have done? Charge it in the name of God to stay, and not do so great a work by halves; say to it, " Foolish heart, if thou beg awhile, and goest away without thy alms, is not thy begging lost labor? If thou stoppest before the end of thy journey, is not thy travel lost? Thou camest hither in hope to have a sight of the glory which thou must inherit, and wilt thou stop when thou art almost at the top of the hill? Wilt thou turn back before thou hast taken thy survey? Thou camest in hither in hope to speak with God, wilt thou go before thou hast seen him? Thou camest to bathe thy soul in the streams of consolation, and to that end didst unclasp thyself of thy earthly thoughts, and wilt thou only touch the bank and return? Thou camest to spy out the land of promise, go not back without one cluster of grapes to shew thy brethren for their encouragement; let them see that thou hast tasted of the wine by the gladness of thy heart; and that thou hast been anointed with the oil by the cheerfulness of thy countenance; and hast fed of the milk and honey, by the mildness of thy disposition and the sweetness of thy conversation."

**DOING OUR BEST.**

I have heard many say that they do the best they can, and by doing so they shall be sure to get to heaven.

**TERMS.**—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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en. I once met a man who said he hoped to go to heaven because he did the best he could, and when I asked him if he went as often to a place of worship as he could, he answered, " No I do not." " Do you not?" I again asked, " take God's name in vain, when you are angry." " Yes, I do;" was his answer. Yet this man depended on getting to heaven by doing the best he could, when by his own confession, he did not do what he could. Now, though your life be ever so decent, if you are depending on your own good works to take you to heaven, I must say, it is not well with you; it is ill with you; for the word of God says "By the deeds of the law no flesh can be justified," and " All our righteousness are but filthy rags." It is by Christ Jesus, by faith in him as the only Saviour, by a dependance upon what he did and suffered in the place of the guilty, and showing this faith by holiness in your life; this is the way pointed out in the word of God: " There is no name given whereby we can be saved but the name of Jesus;" " he that believeth shall be saved," &c. Do you ask me " What is it to believe?" It is to receive and rest upon Christ as freely offered to you in the gospel as a lost sinner; it is to depend upon him for salvation from sin and misery; and this faith, if real, will be attended with hatred to all sin, and forsaking it; love to God, to his word, his house, and his people.

P.

**A POOR WEAVER AND A WELCHMAN.**

There is an Old Weaver in Manchester, who is obliged to labour from early till late, to earn 12s. or 14s. per week, has now a Son, a Missionary, in the South-Sea Islands; he has brought up a large family, and " Oh!" said he, " I am like the Israelites with the manna: I gather my bread before the sun is up;" yet at the late Meeting he presented 5l. as his offering.—There is a poor Welchman who came to Manchester without any money: a few friends raised him a small sum, and set him up as a dealer in ginger-beer: the spring being cold, his stock remained on hand; but the genial warmth of the sun produced the natural thirst that he desired, and he soon disposed of his stock. A friend met him yesterday week, and said to him, " Did you give any thing yesterday to the Missionary Cause? " The man replied, " Oh, yes, Sir! I gave two sovereigns—the first two I ever had in my life. God has blessed me; and I thought it my duty to present the first-fruits of my success to God."

**The Conference of the Churches, Western District, New Haven County, will meet at Salem Bridge on Tuesday 8th of December next, at 10 o'clock, A. M.**

*Letters received at the Office of the Religious Intelligencer during the week ending Nov. 23, 1829.*

Dr. Eleazer B. Downing; William H. Coffin; William Woods; Dea. A. Benedict; D. & J. Ames; William Ray; Livingston H. Smith; Thomas Palmer; J. Cruttenden; Joel Hyde; William Plank.